
THE
MASSACHUSETTS
Baptist Missionary Magazine.

VOL. II.

SEPTEMBER, 1810.

NO. 11.

INTELLIGENCE FROM INDIA.

A MEMOIR, giving a particular Account of the Progress of the Translation of the Scriptures, into the Languages of the East.

Concluded from the last No.

Very Dear Brethren,

THE advancement made in the article of *types* is also worthy of being noticed as another mark of the favour of Providence toward the undertaking. Previously to sending the last memoir we had been enabled to complete founts in the Bengalee, Nagree, Orissa, and Mahratta characters, which with the fount of Persian received from England, enabled us to print versions of the Scriptures in *seven* of the languages spoken in India. This statement however shews that we have since been enabled to provide the means of printing them in *three* more, namely, in the Seek, the Burman, and the Chinese, which enables us to print the Scriptures in ten of the Oriental languages.

In our last memoir we laid before the public an account of all that we had received for the purpose of translations from the beginning, with the manner in which it had been disbursed. There then appeared in our hands a balance of Sa. Rs. 12,371-5 *as*--6 *p*. We now beg leave to lay before you for publication the sums we have *since* received, and the disbursement we have had occasion to make, on account of the translations. Both these accounts appear in one view, in the following statements :

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Dr. *Translations of the Holy Scriptures.*

		Sa. Rs.	as.	p.	Dls. Cts.
1801.	To 2000 Bengalee Testaments, 1st edition, on Patna paper, 8vo. 900 pages	10000	0	0	5555,55
	— 500 Matthew's Gospel in Bengalee, ditto, 118 pages	250	0	0	138,89
1802.	— 1000 Pentateuchs, ditto, 732 pages	3000	0	0	1666,66
1803.	— An edition of 900 of Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song, ditto 400 pages	2000	0	0	1111,11
	— 900 of the Psalms alone, ditto, 220 pages	337	8	0	187,44
1805.	— 465 Matthew's Gospel in Mahratta, Nagree type (quarto) 108 pages	465	0	0	258,33
	— Bengalee Pundits' wages for 7 years, down to December, 1806,	1680	0	0	933,33
	— The Hindoostanee, Persian, Orissa, and Mahratta Pundits' wages from March, 1803, to April, 1806	2021	0	0	1122,78
	— Eight months' wages for Pundits in the different languages, including the Chinese, from May to Decem. 1806	3703	14	3	2057,61
1806.	— 1500 Bengalee Testaments, 2d edit. on Bengalee Paper, 8vo. 900 pages	4500	0	0	2500,00
1807.	— 10,000 Luke, Acts, and Romans, do. 264 pages, at 12 As.	7500	0	0	4166,67
	— Seven months' wages for Pundits in the different languages, including the Chinese, from January to July	3485	7	7	1936,34
	— An edition of the prophetic books, 8vo. 660 pages, 1000 copies	2500	0	0	1388,89
Sicca Rupees*		41,442	13	108	23,023,60

Contra. Cr.

		Sa. Rs.	as.	p.	Dls. Cts.
1799.	By Cash received from the Edinburgh Missionary Society	2000	0	0	1111,11
1800.	— Cash collected from 1798 to 1799	1600	0	0	888,89
1801.	— Ditto - - - 1799 — 1800	9142	15	1	5079,42
1802.	— Ditto - - - 1800 — 1801	164	0	0	91,11
1803.	— Ditto - - - 1801 — 1802	9258	2	7	5143,42
1804.	— Ditto - - - 1802 — 1803	140	13	0	78,23
1805.	— Ditto - - - 1803 — 1804	184	9	5	102,56
1806.	— Ditto - - - 1804 — 1805				
	Received from England by way of } America, 9818 Sa. Rs. 0 as. 0 p. }	10387	14	9	5771,07
	In Books, &c. 569 Sa. Rs. 14 as. 9p. }				
	Amount received from America in				
	Sept. 1806,	2358	12	0	1588,10
	Ditto in October	4139	0	0	2299,45
	Messrs. Alexander & Co. from the fund raised in India	5100	0	0	2833,34

* A Sicca Rupee is equal in value to about 55 1-2 cents.

1807.	Ditto for 7 months from January to July	3900	0	0	2166,66
	2398 Dollars* from America	4938	0	0	2743,33
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	Amount received, Sicca Rupees	53,814	2	10	29,896,69
	Expended	41,442	13	10	23,023,60
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	Balance in hand, Sicca Rupees	12,371	5	0	6873,09

Dr. Translations of the Holy Scriptures.

		Sa. Rs.	as. p.	Dlls. Cts.	
1807.	To five months' wages for pundits in the different languages, including the Chinese from August to December	2,363	1	2	1312,82
1808.	— Twelve months' wages for pundits in the different languages, including the Chinese from January to December, with sundry extra expenses	5,333	2	9	2962,87
	— Chinese Stationary	600	0	0	333,34
1809.	— Seven months' wages for pundits in the different languages, including the Chinese from January to July, with sundry extra expenses	3,709	9	2	2060,88
	— Cutting 22 Chinese blocks at 7s	154	0	0	85,55
	— An Edition of the New Testament in the Orissa language, 8vo. 976 pages, containing one thousand copies	3,500	0	0	1944,44
	— 600 Sungskrit ditto 4to 552 pages	4000	0	0	2222,22
	— An edition of the historical part of the Old Testament, 8vo.† containing 1,500 copies	4,500	0	0	2500,00
	Expended,	24,159	13	18	13,422,12
	Balance in hand,	5,630	15	11	3,128,45
	Total Sa. Rupees,	29,790	13	08	16,550,57

Contra. Cr.

1807.	By balance of former Account,	12,371	5	0	6873,09
	— Messrs. Alexander & Co. from the fund raised in India, from August to December inclusive	1,500	0	0	833,33
1808.	— Contributions from sundry gentlemen	316	0	0	175,55
	— Cash received for Chinese Stationary				
	— Messrs. Alexander and Co. from the fund raised in India, and Mr. Grant's legacy	7,303	8	0	4057,50
	— A contribution	300	0	0	166,66
1809.	— Messrs. Alexander and Co. on account of the British and Foreign Bible Society fund	8000	0	0	4444,44
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	Total of amount received Sa. Rs.	29,790	13	0	16,550,57

* A profit was made, it seems, by making the remittance in silver.

† The sheets of this volume are not yet collected, we are not therefore certain respecting the number of pages.

We intimated at the close of the last memoir, that the expense we had incurred in printing a part of certain versions, and providing materials for printing several others, had in a great measure exhausted the balance which appeared in hand. Although supplies from you have not yet reached us, the good hand of God has provided supplies for his work in a manner almost totally unexpected, and which calls for our warmest gratitude. Within three months of the date of our last memoir we learned that God, whose care is constantly exercised over his sacred Word, had, unknown to his most intimate friends, inclined the heart of a most worthy friend of ours, Mr. Grant, to bequeath, a few months before his death, ten thousand rupees to the fund for translations, of which we were the fundees. Of this sum, you will perceive, that we have received between six and seven thousand rupees.

Another supply also deserves to be mentioned with peculiar gratitude. That gracious Providence which about three years ago stirred up our worthy American brethren to contribute, unsolicited, to the support of this good work, has since sent supplies from another quarter, equally generous, and no less seasonable. We allude to the 2000*l.* which the Bible Society were pleased to send out for this purpose in the last year, and of which we have received 1000*l.* For this act of love to our common Lord, and regard to his sacred Word, we entreat you, dear brethren, to present our warm and cordial acknowledgments to the Committee of the British and Foreign Bible Society.

These unexpected and seasonable supplies, together with a few donations from certain gentlemen in India, form the whole of the means by which we have been enabled to carry forward the work since our last memoir; and of this, you will perceive that a balance of Sa. Rs. 5630, or 703*l.* sterling, remains in our hands, which, however, is more than absorbed in the expense incurred by the versions in the Old and New Testament, now in the press; to say nothing of the founts of types we have cast, and which, for reasons mentioned in the former memoir, we do not feel at liberty to carry to the account of the translations.

Nevertheless, dear brethren, we feel no kind of anxiety on this head. It is not on our own account that we desire supplies, but merely to spread the knowledge of our Lord Jesus Christ, by disseminating his sacred Word among the nations around us, now sitting in darkness and in the region of the shadow of death. And we feel confident that while we labour conscientiously and prudently to apply to this purpose whatever he is pleased to give us, he will never fail to afford supplies for the work, either through the instrumentality of those who favour his righteous cause, or by means of the labour of our own hands. In whatever way it be given, to Him alone be the glory and the praise.

So far indeed, very dear brethren, from feeling discouraged, we cannot but call on you to unite with us in blessing that gracious

God, who from such weak and slender beginnings hath been pleased so to carry forward the work amidst every discouraging circumstance, (and these have not been few) that by his goodness in providing assistance in the work, in continuing health and strength to go forward therein, and providing supplies often as unexpected as they were seasonable, that not only is the whole of the sacred oracles of God published in *one* language, but in *three* the New Testament is printed off, in *two* more is nearly half of it printed off, in *three* others put to press, in *two* more waiting for revision, while for another the types are prepared.

Nor does the idea of numerous imperfections, unavoidably cleaving to a first attempt, damp our gratitude or fill us with discouragement. Not to say that without a *first* attempt, a second and more correct edition can never appear. When we consider the labour of selecting appropriate *words*, often of ascertaining *grammatical rules*, and in some instances of almost forming a system of *orthography*; we cannot but feel that in the greater part of these languages, the first attempt, notwithstanding its imperfections, has completed more than half the work; and while it almost insures a second, speedily following, the labour attending the revision of a second edition, with an increased degree of knowledge, is so gradual, so easy, and pleasant, that when compared with that of first wading through the untried stream, it scarcely seems to deserve the name. This is particularly the case when a method is adopted which we have in contemplation; namely, that of sending a copy of each version of the Scriptures to every gentleman of our acquaintance in any degree conversant with the language in which it is printed; and respectfully entreating his candid remarks thereon. From the aggregate of these remarks (which few will refuse to communicate) as from a multitude of lights brought into one place, (even though some of them should resemble tapers) we hope by Divine Blessing upon steady and diligent observation for a course of years, to send forth the Sacred Word in its purest and loveliest form.

In our last we laid before you a sketch of the probable expense attending the completion of the translation and printing the Old Testament in *one*, and the New Testament in *ten* languages, viz. the Sungskrit, Orissa, Hindoostanee, Telinga, Kernata, Guzeratee, Mahratta, Seek, Persian, and Chinese languages.

As a lapse of two years, by bringing us nearer the termination of the work, must enable us of course either to confirm or correct this sketch, it may not be unpleasant, perhaps, to some who wish well to Zion, if we briefly review the statement before given. It was stated respecting ten of these translations, the Chinese being excepted, that the sum of three thousand rupees annually for *four* years would furnish what merely related to the *translation* of them; and that about *forty-six* thousand rupees more would complete the printing of the ten versions. Relative to the article of *time*, no one

acquainted with the nature of the work, will be surprised to find 4 years too short a period for printing the whole of the ten, especially when on examining the cash account for the two last years, he perceives that after the expense of the Chinese is deducted, (which was not included in the ten) we have not possessed the *means of applying* three thousand rupees annually to retain assistance in these ten languages; two thousand annually being all we have been able to allot to this department for these two years past. Whoever considers however, that for this sum of *four thousand* rupees, *three* of these ten versions have been so completely revised as to be actually printed off, and five more of them brought to the press, will not think it improbable, that (though the printing may require several years longer,) the expense of revising and printing the other translations may be covered by little more than the remaining eight thousand rupees of the statement.

Relative to the estimate given for *printing*, the case appears still more clear, the Sungskrit New Testament having fallen somewhat below the quantity of letter press given in the former estimate, as has the fourth or last volume of the Bengalee Scriptures; and although the Orissa has exceeded the number of pages by more than two hundred, we have still been able to bring the expense within the bounds prescribed.

Respecting the other two versions of which we gave an estimate, the Persian and the Chinese, as the former is removed from under our care, it would of course be improper for us to say any thing farther on that part of the subject; but relative to the *Chinese* we are enabled to speak with much greater precision than we could two years ago. From calculating how many pages of the original the blocks of the Chinese already cut have included, the probability is, that 700 of these blocks will nearly complete the New Testament. These, although they contain each nearly 300 characters, we are able to get engraved for something less than eight rupees each. Seven hundred multiplied by this number gives 5,600 rupees: so that it is quite probable that 6000 rupees or 750*l.* sterling will complete the engraving of the whole New Testament in Chinese.* When this is done, any number can be thrown off at pleasure. We are of course as yet unable to say how many copies one block will bear to have taken off. It is not impossible, that the number may be ten thousand. If it be however *half* that number, at so moderate a price can Chinese paper be obtained in Calcutta, that considering the number of copies the version will be cheaper, notwithstanding its being the first, than any version of the New Testament which we have hitherto been enabled to print.

* By an article in the Literary Panorama for April, 1808, it appears that the expense of engraving in Britain a Chinese MS. Harmony of the 4 Gospels, was estimated at 3500*l.* sterling. On this scale the engraving of the whole New Testament must have exceeded 7000*l.* sterling, which is nearly ten times the sum which engraving it in India will cost.

Thus, very dear brethren, have we in a simple and unreserved manner laid before you and the friends of religion in Britain and America, the state and progress of the translations in our hands ; our expenditure, and the manner in which the God of mercy has hitherto supplied us with means ; our future hopes and expectations and the ground on which they are built. And this we do with the utmost confidence, knowing that relative to support in this great work, you and the friends of religion, with you, are willing to do even *more* than we desire. We only add our earnest prayer that the joys and consolations which arise from the sacred word may dwell richly in your hearts ; and, mingling with, while they constantly increase, the inexpressible pleasure arising from constant and unwearied endeavours, to impart to others the blessings contained in the sacred volume, constitute that solid enjoyment which the world can neither give nor take away. We are, most affectionately yours,

(Signed,)

WILLIAM CAREY,
JOSHUA MARSHMAN,
WILLIAM WARD,
J. CHAMBERLAINE,
J. ROWE, in behalf of all
the brethren.

Serampore, August 14th, 1809.

FURTHER INTELLIGENCE FROM INDIA.

Extract of a Letter from the Rev. Dr. Carey, to the
Rev. Dr. Rogers, of Philadelphia, dated Nov. 10,
1809.

My Dear Brother,

“ THE state of religion in this country is such as to give increasing hope, that it will finally prevail, and supplant that filthy idolatry which has so long blackened this part of the world.

When we first began to preach in Calcutta, we had to pay the expense of house-rent, 96 rupees per month, for a year or two, and after that for another year or two, 64 rupees per month. At first we had from three to ten hearers, and for three years after we begun, we thought twenty persons a large congregation. The Lord has now graciously enabled us to erect a very good place of worship.* Our present congregation is often more than an hundred and fifty persons ; besides other congregations among the natives in different parts of the town, for, besides ourselves,

* See page 271, Vol. II, No. 21.

our brethren Krishno, (a Hindoo minister) and John Peter, (an Armenian) preach at the houses of several persons in town, in the Bengalee language.

The work of God in Calcutta has been principally among that class of people which has arisen from the illicit connection of the Europeans with native women ; a circumstance which affords me much encouragement, because these persons form a connecting link between the Europeans and the natives, and we have reason to hope that some of them may be blessed with ministerial gifts ; in which case they would be immediately fitted to preach among the Hindoos, by their intimate knowledge of the country languages. There are now six or seven persons under hopeful convictions.

At Serampore there has been no great addition, yet the Lord has not left himself without witnesses ; some few have been baptised and added to the church, and some backsliders restored."

To the Rev. Dr. Staughton, he writes—

" That there had been no period, since the Mission began, more encouraging. That within the last 16 years, there had been an increase of 31 ministers in India, including the 2 at Ragoon ; those who had died or had returned to Europe were not reckoned. Of the above 31, 5 are of the Episcopal Church, 17 are Baptists, including the 3 Hindoo preachers, 1 is a Presbyterian, 6 are Independents, and 2 are Lutherans. Besides this number there are 4 ministers in India, who were there previous to the above date of 16 years. There are also 3 Missionaries in Ceylon, and 1 in China—making the whole number 39. There were in November 6 Baptist Churches, viz. 1 at Serampore and Calcutta, 1 at Jessore, 1 at Cutwa, 1 at Goamalti, 1 at Dinagapore, and 1 at Ragoon."



CHRISTIAN SALUTATION.

The Directors of the New York Baptist Missionary Society, to the Friends of the Redeemer in general, and to such of them as belong to Missionary Societies in particular,—

Send CHRISTIAN SALUTATION.

Dear Brethren,

IN whatever else we differ, we are "One in Christ," and his cause is our common concern ; consequently any information respecting that cause must be of common interest, and, if pleasing, must afford a common revenue of satisfaction. Is it not then desirable, and would it not tend greatly to increase the mutual com-

fort, and to promote the common object of Missionary Societies, for them, especially such as are of the same religious denomination, to hold a general correspondence, either periodically or occasionally, as circumstances might require, and opportunities offer?

Through this medium each of these institutions might know the origin and progress, the trials and prospects of all the rest: also to what extent, and with what success the gospel is spreading, and what remarkable events are transpiring under the labours of their several Missionaries. By this means, likewise, general information might be circulated where the most suitable Missionaries could be procured, and where their labours are most needed.

Such a correspondence, if it ever takes place, must begin somewhere; and as *we* feel, as much as any sister Society *can do*, the want of its advantages, we hope that, without hazarding the charge of arrogance, we may venture to make the proposal. This we do in the present address. And, as a primary object of such correspondence is to give information of the origin, &c. of Missionary societies, we begin with laying before you a sketch of the circumstances which, under the Providence of God, resulted in the formation of this society.

That an association under the name of *The New York Missionary Society* has long existed in this city, you must have been informed. That society was instituted in November, 1796, and consisted of Presbyterians and Baptists united.

The views of that Institution were directed to the perishing heathen; and besides two Missions of less magnitude, the one among the *Mantauc Indians*, on the east end of Long Island, and the other among the *Chickasaws* in the State of Georgia, they formed, as their chief object and principal sphere of operation, an establishment among the *Senecas* and *Tuskaroras*, called the *North-Western-Mission*. We were happy in the connexion, and trust that the efforts of the society were not "in vain in the Lord." However, when a majority of the directors thought it necessary under the success of the *North-Western-Mission*, to constitute a church, and to administer ordinances among the Indians, an embarrassment inevitably arose. Neither our Presbyterian brethren, nor we, could, in conscience, sacrifice our views of the commandments of Christ. Nor was a spirit of prophecy necessary to foresee, that similar difficulties must, of necessity, be continually arising, as the labours of our Missionaries should be owned in the conversion of sinners, and consequently that the union must tend rather to impede than to promote the object of the Institution. Under these considerations we felt persuaded that it would be more for the glory of God, and the furtherance of the gospel, for us to withdraw and become a separate society. We did so; and, we think, not without tokens of divine approbation.

We were constituted on the 24th of May, 1806, under the name of the *New York Baptist Missionary Society*, and of which, on the

same day, we gave notice, by a committee, to the society we had left. These societies, as being formed for the same purposes, and aiming at the same ends, do, we trust, fervently pray for each other, and cordially reciprocate "God speed" in the glorious work.

Officers and other directors for the new institution being chosen, they immediately formed a board, and made some arrangements for future proceedings.

It is not beyond our design, when our funds shall admit of it, to settle Missionaries among the Indians; hitherto, however, our efforts have been confined among white people.

The first missionary we employed was elder Charles Lahatt, and who, with a short intermission, has been in our employ ever since. He has been on several extensive tours, and in different directions. His services have been very satisfactory to the society, and we trust very useful to poor sinners; especially on one tour, in which he was honoured as the instrument of a considerable revival.

Our venerable brother, elder Elkanah Holmes, who had been in the employ of the New York Missionary Society among the *Senecas* and *Tuskaroras*, from the commencement of that mission; but who was dismissed from their service for the same reasons which influenced us to withdraw from their connexion, we, in conjunction with the Baptist Missionary Society of Massachusetts, have settled in *Upper Canada*. The good old man, as he had laboured for many years among those tribes, as he had occasionally preached to them even before the New York Missionary Society existed, and as he was the first by whom the gospel was taken among them, was, as may be easily imagined, very much grieved at a separation from his tawny charge. Nevertheless, both he and his friends have since had abundant reason to be thankful for the change; far in no instance perhaps has it been more evident that God, while counter-acting the natural wishes of a faithful servant, was opening a way for that servant's greater happiness, as well as usefulness. His circumstances in his present situation are much more eligible, and his labours much more profitable. He has had the happiness of baptizing a goodly number on profession of their faith in the dear Redeemer, of constituting a church in the order of the gospel, and of preaching constantly to large and solemn assemblies, where no interpreter is necessary but the Holy Ghost. Nor have the Indians been forgotten. The New York Missionary Society have settled among them a missionary of their own denomination. May his labours be crowned with great success!

We have also three other missionaries employed; brother Luke Davis, brother Daniel Steers, and brother William Pearce, who chiefly itinerate for the purpose of supplying destitute neighbourhoods, and occasionally visiting destitute churches; and whose labours, we are happy to learn, are acceptable and useful.

As sufficient evidence that this institution is a growing interest, we need only mention that within a few weeks past we have received upwards of 250 new members.

It gives us peculiar pleasure to announce, that since the formation of this society, one has been formed by the young people of our denomination in this city, styled the *Baptist Youth's Missionary Assistant Society*. This noble testimony of zeal in the young disciples of the blessed Jesus was given on the 23d of July, 1806. Nor must we omit to say that their proceedings ever since, so far as we have been able to discover, have been marked with that prudence, decorum, and solemnity, which clearly evince that their motives are pure, and that their zeal is according to knowledge. Their contributions, though small, have enabled them already to present to us near \$500. O that their very laudable example may be imitated by the rising youth in many, yea, in all places!

It is not long since the *Baptist Philanthropic Missionary Society*, of North Carolina, was formed, also the *Hamilton*, the *Lake*, and the *Genesee Baptist Missionary Societies*, west of *Utica* in this State.

These, Brethren, are events which call for our gratitude to the God of all grace and consolation; and are calculated to brighten our prospects, to strengthen our hope, and to animate our zeal. Can the great and growing number of such institutions, both in Europe and America, be in vain? Will not the great Head of the church crown with success the means which he himself hath appointed? He will; his promise has gone forth, and his power will make it good. His word "shall not return unto him void, but it shall accomplish that which he pleaseth, and shall prosper in the thing whereunto he hath sent it;" while "many run to and fro," bearing the tidings of salvation, "knowledge shall be increased," and "the redeemed of the Lord shall return and come to Zion."

Nor is it a consideration any less encouraging, or any less worthy of our thanksgiving, that God is pouring out his Spirit upon stated congregations, and "increasing his churches with men like a flock." Of this there have been instances of late, in almost every direction, and one, by no means inconsiderable, in this city. Within five years past, about 760 have been baptized on profession of faith in Christ, and added to the churches in this place. Among these there have been persons of nearly all ages, from the parent of 70, to the child of 9 years old. The work has been remarkable, chiefly for its gradual progress, and long continuance. The greatest numbers baptized were at one time 24, at another time 20, at another time 18; at different times 16, and frequently 12, 10, &c.

During this period also four new churches of our denomination have been constituted here, viz. The *Welsh Baptist Church*, constituted of persons dismissed from the church in Fayette Street, for the advantage of having the gospel preached to them statedly in

their own languages : The *Baptist Church in Mulberry Street*, constituted of persons most of whom had belonged to the *Independent Society* meeting in Rose Street, and among whom is the late pastor of said society, Mr. Archibald Maclay, who has since been regularly ordained a minister of the Baptist denomination, and is now the pastor of this new church : The *Abyssinian Baptist Church*, meeting in Anthony Street, constituted of the coloured people dismissed, at their request, for that purpose, from the *First Baptist Church* in this city : And the *North Baptist Church*, meeting in Greenwich Street, constituted also of persons dismissed from the *First Church* ; from which body likewise a number of persons residing on Long Island have been dismissed, and are constituted into a church at New-Town. It gives us pleasure, moreover, to state, that no one of these instances of dismissal was the effect of any dissension ; that those dismissed appear to have been influenced only by the consideration of greater convenience, and the prospect of greater usefulness, and that all the new constitutions took place in perfect harmony and fellowship with the former churches.

"The Lord of the harvest" has also heard our cries, and has sent forth more labourers. Within about three years past, *three* have been licensed from the *first church*, viz. *Cornelius P. Hyckoff*, who has since been ordained, and is now pastor of the *North Baptist Church* in this city, and *John Seger*, and *James Bruce*, who remain licentiates—*Two* from the church in Fayette Street, viz. *Francis Wayland*, since ordained, and is now pastor of the church at *Poughkeepsie*, and *Daniel Sharp*, lately ordained pastor of the church at Newark, in New Jersey ; and *two* from the Bethel church meeting in Broome Street, under the pastoral care of elder *Daniel Hall*, viz. *Augustin Elliot*, and *Silvain Bijotat*.

We shall only add that appearances are still pleasing and hopeful ; our meetings are frequent, numerous and solemn ; the churches are at peace among themselves, and with each other, and some of them, and often all of them, continue to have additions every month.

Now, dear brethren, should this intelligence, or any part of it, at all comfort or encourage you, and should you incline to correspond with us, we beg that, in return, you would remember us at the throne of grace, and communicate to us all the good news you receive concerning the kingdom of our dear Lord Jesus.

Signed by order of the board.

JOHN WILLIAMS, *Pres.*
ROSWELL GRAVES, *Sec.*

New-York, May 22, 1810.

RELIGIOUS SOCIETIES IN PHILADELPHIA.

For the Massachusetts Baptist Missionary Magazine.

THE following statement, believed to be pretty correct, of the several religious societies in Philadelphia, is forwarded for publication, hoping that all our great cities and towns in the United States may become equally known in this important particular, through the medium of other friends. R.

Baptists, (one of which is African)	-	-	-	4
Episcopalians, (one of which is African)	-	-	-	5
General Assembly Presbyterians, (one of which is African)	-	-	-	6
Reformed do.	-	-	-	1
Associate do.	-	-	-	1
Associate Reformed, do.	-	-	-	1
Independents	-	-	-	1
Sweedes	-	-	-	1
Roman Catholics	-	-	-	4
German Lutherans	-	-	-	2
English do.	-	-	-	1
German Presbyterians	-	-	-	1
English Germans, do.	-	-	-	1
Moravians	-	-	-	1
Methodists or Wesleyans, (2 of which are African)	-	-	-	6
Reformed do. or, as they style themselves, <i>the Christian Church</i> ,	-	-	-	1
Quakers	-	-	-	3
Free do.	-	-	-	1
Arian Baptists	-	-	-	1
Universalists	-	-	-	1
Jews	-	-	-	1
Socinians	-	-	-	1
Sweedenbergers	-	-	-	1
				<hr/>
				Total, 46



A "MITE" OF TRIBUTE RETURNED FROM THE WILDERNESS.

To the "Female Mite Societies," who contribute to the funds of the Baptist Missionary Society in Massachusetts.

BELOVED MOTHERS AND SISTERS,

WE dwell in the wilderness, where we know but little of what is done in the ancient parts of our country. But by the blessing of God on the labours of faithful missionaries and others, we have been taught our undone condition, as being slaves to sin and Satan, and at enmity with God. But as Moses lifted up the serpent in

the wilderness for the healing of the wounded Israelites, so has the Son of Man been lifted up in *this* wilderness, and we hope we have felt the healing balm applied to our souls. A sense of this has filled us with joy full of glory.

We have often been refreshed by the word of God dispensed by missionaries, but never knew how these messengers of grace and peace were supported, until elder Hartwell gave us the information. Although these means are derived from various sources, none has so sensibly affected our hearts, as that of the *Female Mite Societies*. We should feel deserving of reproof were we to keep silence, and not render a tribute of thanksgiving to God; and also offer our grateful acknowledgments to those, who have so kindly remembered us. It seems like the building of the ancient tabernacle in the wilderness, when the women brought *fine twined linen*. It is said, that *it is more blessed to give than to receive*. If so, we think you must be blessed indeed.

Dear sisters, although we dwell in the wilderness in our smoky log cottages, not enjoying the accommodations of life which many are favoured with, yet we have immortal souls, equally capable of feeling joy or pain as others in more favoured circumstances. Our joys have been greatly increased, by the labours of those blessed servants of God, who have left their families and friends, to bear the precious name of Jesus into this part of our land. And now, dear sisters, we wish the blessing of God our Saviour to rest upon you: That he would increase your wealth and your joy, in so liberally contributing to the spread of the gospel.

We think we may say, Jesus has come with his servants into this place. A goodly number who have experienced the truth have been baptized, and a church has lately been formed among us. The prospect is still favourable, that this good work will yet increase. Your labour has not been in vain in the Lord. We feel constrained to bless God for what he has done through your means, and pray for the continuance of his blessing, and of your liberality. May the blessing of *thousands ready to perish* fall on you, and a *full reward be given you of the Lord*, both in time and in eternity. Dear sisters, pray for us.

This from your young sisters and friends,

Fanny Powers,
Melisia Smith,
Jane Randal,
Barthina Morse,
Hannah Pratt,
Luiza Smith,
Synthia Morley,

Deantha Blakeman,
Mabel Morley,
Polly Granideer,
Melinda Wilson,
Omira Wilson,
Polly Vanvankerburch.

CANTON, Luzerne county, (Pen.) Jan. 1810.

MISSIONARY LABOURS INVITED AND ENCOURAGED.

The Baptist Church of Christ in Smithfield and Ulster, to the Baptist Missionary Society in Massachusetts, sendeth Christian Salutation.

DEAR BRETHREN,

WE feel it our duty and privilege, to acknowledge the goodness of God in opening the hearts of our brethren to send the gospel into this wilderness. We would inform you that elders Hartwell and Todd providentially fell in with us, when meeting for the purpose of uniting together in church covenant. For this visit we have reason to bless God; for it seemed like the coming of Titus, which gladdened the hearts of God's children. It was a very comfortable and solemn season. It evidently appears that God has blessed their labours among us, as numbers have been pricked in the heart, and some backsliders have returned home. A great solemnity still continues on the minds of the people.

Dear Brethren, we believe this part of the wilderness is as destitute of a preached gospel, as any part of the United States. There is but one ordained minister of our order, in the space of more than fifty miles square, in this north part of Pennsylvania. In the Susquehannah country, numbers of settlements never had a gospel sermon preached in them. We feel thankful for the favour you have bestowed on us, in sending Missionaries among us; and request you still to remember your poor brethren in this wilderness. Brethren, pray for us.

Done by Order of the Church.

SAMUEL WOOD, Clerk.

Smithfield, (Penn.) Jan. 15, 1810.

RELIGION ALWAYS THE SAME.

THERE are many at the present day, who seem to suppose they have made great improvement in the religious theories of their forefathers. Although they have much less of that rigid piety and fervid devotion, yet they have much more catholicism and charity. While they claim much respect to themselves, on account of their pious ancestors, they constantly despise and condemn in others, the very things for which their ancestors were renowned.

Many of the late revivals of religion have been looked upon, and spoken of by professors of the above class, as the mere effects of enthusiasm and superstition. The powerful operations of the Holy Spirit in convincing and converting men from the error of their ways, form no part of their religious system. Hence their

preaching and conversation, go directly to discountenance every thing of the kind. The man who professes to acknowledge the Bible, and supports a decent exterior morality, is considered by them as an evangelical christian. It is argued, that it is God's prerogative alone to know the heart, and therefore neither ministers nor private brethren have any thing to do with that. To his own master he stands or falls. But how very different is this from the religion of our ancestors? They prayed fervently for the outpourings of the Spirit, and they rejoiced when their prayers were answered. Whilst they were specially careful to distinguish between what was false, and what was genuine in religion, they acknowledged with deepest humility the good work of God which was carried on among them.

In proof of the above observations, we subjoin an extract, from an account given by the late excellent President Edwards, of the work of God in Northampton, in the early part of his ministry in that place.

After giving a particular account of the low state of religion in that place, previous to this revival, and of the manner in which the work first made its appearance; he adds, "some were wrought upon in a very remarkable manner. Particularly, I was surprised with the relation of a *young woman*, who had been one of the greatest company-keepers in the whole town. When she came to me, I had never heard that she was become in any wise serious; but by the conversation I then had with her, it appeared to me, that what she gave an account of, was a glorious work of God's infinite power and sovereign grace; and that God had given her a *new heart*, truly broken and sanctified. I could not then doubt of it, and have seen much in my acquaintance with her since to confirm it.

"Though the work was *glorious*, yet I was filled with concern about the *effect* it might have upon others. I was ready to conclude (though too rashly) that some would be *hardened* by it, in carelessness and looseness of life; and would take occasion from it to open their mouths, in *reproaches* of religion. But the *event* was the *reverse*, to a wonderful degree; God made it, I suppose, the *greatest occasion of awakening* to others, of any thing that ever came to pass in the town. I have had abundant opportunity to know the effect it had, by my private conversation with many. The news of it seemed to be almost like a *flash of lightning*, upon the hearts of young people, all over the town, and upon many others. Those persons amongst us, who used to be *farthest* from seriousness, and that I most feared would make an ill improvement of it, seemed greatly to be *awakened* with it; many went to talk with her, concerning what she had met with; and what appeared in her seemed to be to the satisfaction of all that did so.

"Presently upon this, a great and earnest concern about the great things of religion, and the eternal world, became *universal* in all

parts of the town, and among persons of all ages ; the noise among the *dry bones* waxed louder and louder : all other talk but about spiritual and eternal things was soon thrown by ; all the conversation, in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people, carrying on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the *world*, it was treated amongst us as a thing of very little consequence : they seemed to follow their worldly business, more as a part of their duty, than from any disposition they had to it ; the *temptation* now seemed to lie on that hand, to *neglect* worldly affairs too much, and to spend too much time in the immediate exercise of religion : which thing was exceedingly misrepresented by reports that were spread in distant parts of the land, as though the people here had wholly thrown by all worldly business, and betook themselves entirely to reading and praying, and such like religious exercises.

But although people did not ordinarily neglect their worldly business ; yet there then was the reverse of what commonly is : *religion* was with all sorts the great concern, and the *world* was a thing only by the by. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it : the engagedness of their hearts in this great concern could not *be hid*, it appeared in their very *countenances*. It then was a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell ; and what persons' minds were intent upon was to *escape for their lives*, and to *fly from the wrath to come*. All would eagerly lay hold of opportunities for their souls ; and were wont very often to meet together in private houses for religious purposes : And such meetings when appointed were wont greatly to be thronged.

There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest, and loosest, and those that had been most disposed to think and speak slightly of vital and experimental religion were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more. Souls did as it were come by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought out of *darkness into marvellous light*, and delivered out of *an horrible pit, and from the miry clay, and set upon a rock*, with a *new song of praise to God in their mouths*.

This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town ; so that in the spring and summer following, Anno 1735, the town

seemed to be full of the presence of God : it never was so full of love, nor so full of joy ; and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on the account of salvation's being brought unto them ; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary ; God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful ; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth ; the assembly in general were from time to time in tears while the word was preached ; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours.

Our public praises were then greatly enlivened ; God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable, that there has been scarce any part of divine worship, wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises. Our congregation excelled all that ever I knew in the external part of the duty before, generally carrying regularly, and well, three parts of music, and the women a part by themselves ; but now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed.

In all companies on other days, on whatever occasions persons met together, Christ was to be heard of and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation, the wonderful, free and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God's word, the sweetness of the views of his perfections, &c. And even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of any thing but the things of religion, and no appearance of any, but spiritual mirth.

Those among us that had been formerly converted were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God ; though some much more than others, according to the measure of the gift of Christ : Many that before had laboured under difficulties about their own state, had now their doubts removed by more satisfying experience, and more clear discoveries of God's love."

[*Christian Hist.*

PLAIN DEALING.

THE following remarkable account of the preaching of the late Rev. Mr. Flavel, was given by a gentleman who had formerly lived under his ministry ; but afterwards removed to Middleborough in this commonwealth, where he closed the scene of life. He related as follows :

‘ That one Lord’s day, Mr. Flavel began his sermon with an introduction of this importance :

“ My dear hearers ! you know I have been long endeavouring to set forth the Lord Jesus Christ in his amiable excellencies and all-sufficiency before you, that if possible you might be allured to love him ; and I have used all the powerful arguments and motives I could think of to persuade you to come to him and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope that through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But alas ! alas ! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives, which I have been so long using and so frequently and earnestly pressing upon you : but, O ! after all I can say and do, you will not love him ! And now alas ! I must change my note ! I must deliver a message to you, that I am loth to deliver ; but my Lord and Master requires it of me, in order to deliver the whole counsel of God. It is that dreadful message in 1 Cor. xvi. 22. *If any man love not the Lord Jesus Christ, let him be anathema, maranatha ; i. e. let him be accursed of God, till God shall come and judge him : If any man, or any one, whether male or female, high or low, rich or poor, old or young, love not the Lord Jesus Christ above every thing in the world, let them, says the word and majesty of God, be anathema maranatha, accursed of God, and the curse of God, until the Lord shall come and execute the fulness of his wrath upon them,*” or words to this purpose. Upon which the whole assembly was struck into a very great and visible consternation ; some deeply affected for themselves, and some for their children. And among the rest, a gentleman of wealth and figure, I think, if my memory does not fail me, he was a *knight baronet*, fell down as dead in his pew, though he revived, in great distress of soul. And the other circumstances, I cannot at present clearly remember, but hope to recover them.”

Ibid.

CHRISTIAN EXPERIENCE.

The following narrative was communicated to the Editor, by the person to whom it was first addressed, with a request to have it inserted in the Magazine. We hope its prolixity will not lessen its interest.

DEAR FRIEND,

AS it is your request, I do not know as I have any objection of letting the world know what the Lord has done for my soul. I have reason to bless God, that I was born in a land of gospel light and liberty. But though I attended meetings often, and heard the word of God dispensed, I do not recollect that I had any religious impressions, or viewed myself as a sinner, until my fourteenth year, which was in the fall of 1799. About that time I attended a conference meeting in this town, at which were a number, who had lately met with a change of heart, and others who were under powerful convictions. It was truly a solemn time. I was considerably affected, and went home that night impressed with my miserable situation as a sinner against a holy God. A fear of death, judgment, and eternal damnation, would often rush upon my mind, when I attempted to put them far away, or to suppress them entirely.

I was at this time fitting for college. I was hence led to join in all the vain sports and plays, which too often attend such places; and by these means wore away by degrees these impressions, or grieved away the Holy Spirit. After this, I sinned with a high hand, for it was against great light.

I entered college in the fall of the year 1800. There I joined in all manner of sins, and often heard oaths and profane speeches, such as at first, would almost make my blood run cold, yet by degrees I heard them without emotion, and even with pleasure. I chose the company of sinners, in preference to those who were religious: I rolled sin as a sweet morsel under my tongue: It was the most tedious confinement at any time, to be where religion was the topic of conversation: I chose the road to destruction. If at any time I heard a solemn discourse, or exhortation, I could generally shift it off upon others present. Yet when the application was made, and the question was asked, I could not help acknowledging that I was the person; yet so much was I a servant of sin and Satan, that these thoughts would last but a moment, and my mind would be in an instant to the ends of the earth, even under the most impressive and awful admonitions. I went on this way, and gave a loose to all the natural propensities of a vicious heart.

About this time I had a severe fit of sickness, which I now believe was a loud call from God to me to repent, and a just judgment for my stifling my former conviction. This was but a short interruption in my mad career of sin and vanity: I put far away

the evil day, and said in my heart, to-morrow shall be as this day. I lived without God in the world; I wished indeed to die the death of the righteous, but to live his life, I had no desire.

I often heard the truth preached by the servants of Christ, and while I even trembled under the awful denunciations upon the finally impenitent, would say in my heart, "go thy way for this time, when I have a convenient season I will attend to these things."

I set time after time when I would become religious. O awful thought! thus to procrastinate the great concerns of my soul's eternal salvation! In this way, in the service of sin and Satan, I have spent nearly twenty four years of precious time, and I believe, had not God interposed in his all wise providence, my corrupt and vicious heart would have hurried me down to hell, where I must have felt the vindictive wrath of a holy God. I should there have seen wherein he had called from time to time, and I, a sinful worm of the dust, had refused to hear, that my soul might live.

I can mention no particular thing that lately called up my attention, excepting this: I have an aunt laying on a sick bed, and to appearance, drawing nigh the eternal world: I often called to see her, and she has often talked to me in the most serious manner, and told me what a terrible thing it was to die, without an interest in the Saviour. These thoughts I could not bear to harbour a moment; I even dreaded to hear her begin at any time upon the subject.

One evening in particular when I was there, she asked me how I got along in my mind; I tried to change the subject, but in vain. I finally told her, in the way of justifying myself, "I thought I believed the Bible;" but I was soon convinced I did not in fact believe the Bible. I went home unusually solemn and thoughtful about myself; however, by the next morning, these impressions had pretty much subsided. I went to meeting in the afternoon as I usually had done, to see and be seen. I must confess I was somewhat surprised and astonished, when I recognized in your countenance the person I had formerly been acquainted with at college; and to see you now in the pulpit, took considerable hold upon my mind. When elder S. N. mentioned that he expected to attend a meeting that evening about three miles off, I immediately thought I would go. I felt unusually solemn, and was led to attend closely to the preaching that evening. The text was Luke i. 53. *He hath filled the hungry with good things, and the rich he hath sent empty away.* I perceived wherein my riches consisted, that my whole heart had been on the things of time and sense. This led me to a review of my past life. I was sensible the main object I had been seeking, was worldly happiness; and was likewise sensible, I had sought in vain, and that the whole world would not satisfy the immortal mind, especially in a dying hour. I was sensible

I was a sinner against God, and that every thought and imagination of my heart had been in open violation of his holy law.

From this time, until the Thursday evening following, no person, excepting one who has felt the *wormwood and the gall*, can conceive of the pangs of distress which I suffered in my mind, by day and night. It appeared a matter of astonishment to me, that so great a sinner, as I viewed myself to be, was suffered to live. Why was the slender thread of life lengthened out to me, while two of my class-mates in college, and the two with whom I was most intimate, had lately been called out of time into eternity? Christ had been knocking at the door of my heart, but I had rejected all the calls and invitations of the gospel, and I said in my heart, I would not have this man to reign over me. I saw that my heart was bad enough to commit the very worst of crimes. I had once in a fit of anger wished myself dead! (O heart rending thought) why was I suffered to live? God's gracious arm, though unseen, had restrained me from the worst of crimes. No merit belongs to me.

These were some of the many reflections, which constantly attended me. At length I did not try to put these thoughts out of my mind, or to stifle the stings of conscience; but was afraid it would be said unto me, as unto Ephraim, "he is joined to his idols, let him alone:" or "my Spirit shall not always strive with man, seeing he is but dust." I was afraid I should grieve away the Holy Spirit. It appeared to me to be the last call I ever should have, and that some awful judgment was about to befall me; but as yet I kept all my thoughts and feelings to myself.

On going one evening to hear elder C—— preach, my thoughts on the way were, O that I might see the worst of my situation! O that conviction might be fastened on me as a nail in a sure place! O that I might hear the thunders of mount Sinai! I went in unnoticed as I thought, and it was truly a solemn time to my soul. The text was Daniel vii. 9, 10. *I beheld till the thrones were cast down, and the ancient of days did sit, &c.* After finishing his discourse, Mr. C—— called me by name, before a crowded assembly, and asked me if I viewed myself as a sinner, and if I wished for an interest in their prayers at the throne of grace. O I thought I might as well give up first as at last; it was in vain to try to conceal myself any longer. I did not care who knew that I felt myself a sinner. O what a night I endured, rolling from side to side, and what a day to me was the next. I went to my school in which I was then engaged; every thing that I saw or read, preached with thundering accents in my ears. These words amongst many others, kept almost constantly before me, "Because I have called, and you refused, I have stretched out my arm, and no man regarded it, I will laugh at your calamity, and mock when your fear cometh."

The next day, I thought of going to my school, but my friends persuaded me to stay at home. In the evening I went to a prayer meeting. I thought before this, I had given up every thing, but I believe my proud heart was yet unsubdued,, and disposed to dictate to God. This thought struck me, that *the kingdom of heaven is like treasure hid in the field, which if a man finds, he goes and sells all and buys that field.* I was then sensible, that the natural enmity of my heart was not slain, and that my will was not bowed to God. The 51st psalm was mentioned and read. I thought I did not want to hear singing, yet the words seemed exactly to suit my case. When they began to sing, I believe if ever I prayed in my life, it was then.

“Shew pity, Lord, O Lord forgive ;
Let a repenting rebel live :
Are not thy mercies large and free ;
May not a sinner trust in thee ?”

In the full enjoyment of my senses, my breath grew shorter, and of a sudden, such a feeling came upon me, as cannot possibly be described. This extended from my head over the whole system, above the region of my heart. The rest of my body below, retained its natural feeling. It was not numbness from cold ; for I was in a warm room, and was perfectly warm. It was not palsy, for I had the power of motion in all the parts affected ; neither were they destitute of feeling. It was not cramp or spasms ; neither was it any thing I ever read, heard, or conceived of in my life. In short, I believe it was an effect of the immediate power of God. I could not sit in my chair, but fell prostrate on the floor. I hope and trust it was not before man, but before my God that I fell. In this posture I thought I must beg for mercy. I could but throw myself into the hands of the living God : if he spared me, I should be saved, if not, God's throne would forever remain pure and guiltless. Death and life had been set before me, but I had chosen the broad road to destruction. “I had set at nought all his counsels, and would none of his reproofs.” By degrees this feeling left my head, neck, breast and right arm. I was somewhat alarmed. I thought I ought to die to sin, in order to live to God. While reflecting on Peter's attempting to walk on the water to go to Jesus, and when beginning to sink, he cried, *Lord, save me, or I perish,* and immediately Jesus stretched forth his hand and lifted him up, it appeared to me that Christ had taken hold of my arm, and unless he lifted me up I should sink down to hell.

After some time I got up and sat in my chair. All I could say was, that there appeared a reality in religion ; and that it was not fiction or the mere impulse of passion. And although I had in my heart ridiculed these things, they were none the less important. My conviction seemed to be gone in a great measure, yet I did not receive that comfort and peace to my soul, which I afterwards did.

The next Lord's day, after I had been up a short time, I felt my heart softened and melted down within me in such a manner as it is impossible for me to describe. It appeared to me that all creation praised its Creator. I thought I wanted to go to meeting that day to serve the Lord, as I had always been to serve sin and Satan. But when I got there, I was struck with this thought, that what I felt in the morning previous, was nothing; and that I was yet in the gall of bitterness and bonds of iniquity, and that I had not only been deceiving myself but others.

In this situation I remained through the meeting; after which I heard a christian tell her experience, which was very *clear*. I was now more convinced than ever, that I knew nothing about these things. I could hardly stay in the room. My prayer was to the Lord, that my eyes might be opened, and that I might not rest on any false hopes. In this state I remained some time in almost complete despair. Finally the clouds began to be dispelled from my mind, and I had the same joyful feelings which I had felt in the morning; but with greater manifestations of the truth; notwithstanding, for some time, I did not dare to say a word on the subject.

I cannot describe the feelings of my mind at this time. I thought I could bless God, for every thing I possessed or enjoyed, as I viewed myself the vilest of sinners, and altogether unworthy of the least of his mercies. I viewed God to be a holy, just, and wise Being. Jesus appeared to be just such a Saviour as poor miserable and undone sinners stand in need of. I saw that he had fulfilled God's holy law, and answered its penal demands instead of fallen sinful man; and, in and through his name only, I, together with the chief of sinners, might find acceptance with God.

I read my Bible, which seemed like a new book. Now I could say, *Lord, I believe, help thou my unbelief*. Every thing that I looked upon appeared to be altered, and especially christians. Once I could not see any thing comely or beautiful in them; now they appeared to be the excellent ones of the earth.

Monday night, (which was Jan. 1, 1810, and truly it was a new year to my soul) I never closed my eyes in sleep through the whole of the night, but was perfectly easy and composed. I cannot describe the happiness which I enjoyed that night; and I am sure it was that which this world cannot give nor take away. I had not an enemy in the world. I thought I could say with my whole heart and soul, *My Lord, and my God!* I believe I felt resigned to God's will; that he should do with me as seemed him good.

I think I can truly say, there is peace in believing, and joy in the Holy Ghost. I cannot help inviting my fellow sinners, to *taste and see, that the Lord is gracious*. I can truly say for myself, that I have enjoyed more real happiness in Christ in one minute, than in all my life before, in sin and vanity. "O that *all* this salvation might see."

Jesus has wrought out a complete salvation, and through him God can be just, and the justifier of him that believeth on him. But unless we are converted and become new creatures in Christ, his life, sufferings, and death, will avail us nothing. *Where he is gone, we cannot go, but must take our abode with damned spirits forever. This is the condemnation, that light has come into the world, and men have chosen darkness rather than light, because their deeds are evil.*

O that there might be a great shaking amongst the dry bones, and those that are dead in trespasses and sins, might be raised to newness of life in Christ; that careless, secure and stupid sinners might be awakened to see their danger, and to cry, *Men and brethren, what shall we do!* That reformation may follow reformation, until the whole earth shall be filled with the glory of God, is the constant prayer of your unworthy friend,

L. W. B.

Middleborough, Feb. 28, 1810.

REVIVAL OF RELIGION IN LITCHFIELD, (MAINE.)

Extract of a Letter from the Rev. Mr. Kendall, to the Editor, dated Litchfield, May 23, 1810.

Dear Sir,

ALTHOUGH I never saw your face, yet believing that you will rejoice to hear of the prosperity of Zion, I have taken the liberty to acquaint you of the late glorious work of God in this place. It had been for a number of years a low time with us in religion; and I had many doubts respecting my further usefulness with this people. Indeed I had almost despaired of ever seeing another reformation in the place. But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were enemies, hath reconciled us to himself by the blood of his dear Son.

The work made its first appearance in the church, in December last. The members appeared to be more engaged in prayer than is usual. Shortly after, the people seemed to be alarmed at their wretched state, being convinced that they were enemies to God. In different parts of the town, remote from each other, there began to be an inquiry, to know what they should do to be saved. In a short time the reformation became almost general through the town.

Eighty five have been baptized in this place, since the first of last March, and a great number more, I trust, have been brought to the knowledge of the truth, that have not as yet made an open profession. A number still remain under serious impressions of mind.

This work has been carried on with the greatest regularity and order, without noise or confusion. A very great solemnity was observable on the countenances of the anxious, while the joys of those who were made the happy sharers in the work, were manifested in various ways.

In this glorious revival all ages, from the man of seventy, down to the child of eight or ten years old, have been sharers together. It was pleasing to see the lofty oak and tender willow, bowing together. The young converts in general appear to have been led very clearly into the doctrine of the gospel. Particularly the depravity of the human heart, and the wretched state of mankind by nature; and also that our justification is by the righteousness of Christ alone. May God carry on his glorious work until the whole earth shall be filled with his saving knowledge, through Jesus Christ our Lord, Amen.

I am, Sir, your friend and brother in Christ,

HENRY KENDALL.



REVIVAL OF RELIGION IN WESTMORELAND, (VIR.)

Extract of a letter from the Rev. Henry Toler,
dated Westmoreland, Virginia, July 11, 1810,
to the Editor.

Dear Brother,

FROM my own inclination, and several solicitations, I transmit you in few words for publication, the following pleasing intelligence:

In 1783, the first year of my ministry, in which I travelled much by the persuasion of an old mother in Israel, I preached in my present neighbourhood, at which time there were very few Baptists in it. A few years after, some members were dismissed from Moratico church, for the purpose, who with some others baptized here, were constituted a church, called Nomony, of 17 members. For several years after that, we had a soul-reviving time, and great additions to the church. A goodly number of these first converts have stood firm in the truth so far. A number of them, I believe, have gone to heaven. Some others have removed to the westward. And some have been excommunicated. Our large church then suffered some declension. The spring and summer seasons were over, and the singing of birds had abated. Some were baptized, however, now and then, and the church was not without the word and ordinances of the gospel. This dim season lasted long, and towards the end of it, infidelity spread its dark destructive

wings abroad, and iniquity abounded more and more. Persecution revived, and exerted all its forces, but they were weak.

But, O glorious to tell, what almighty grace can do ! Unexpectedly in the spring of 1806, the word by degrees fastened in the hearts of several hearers. Meetings became desirable in the darkest neighbourhoods, especially to some of the young people, and were crowded day and night. A few who had before experienced religion, now made profession of it, and some, who long since, in what we call cool times, had not heard in vain, though we knew it not, now became roused anew. For a length of time we scarcely had a meeting, but it was afterwards mentioned to have been the awakening of some and the consolation of others. For seven weeks I was at no meeting day nor night near home, but we heard the experience, of from one to ten candidates for baptism. Many attended to see that ordinance administered, and frequently careless souls were much affected by it. How pleasing it was to see such large numbers, hand in hand, in one line, following Christ in this solemn burial of baptism ! Brother Straughan in Northumberland baptized many during a late revival there, and I baptized in our revival as follows :

At Nomony Ferry, 1st Lord's day in July, 1806,	-	-	11
do. do. August,	-	-	22
In Patomac at Stratford Mill, 2d do. Sept.	-	-	39
Nomony Ferry, 1st Tuesday in Oct.	-	-	18
Capt. Kendal's on Rappahannock, 2d Saturday in do.	-	-	4
Nomony Ferry, 3d Monday in Nov.	-	-	51
do. 3d Lord's day in Feb. 1807,	-	-	43
In Patomac at Stratford Mill, 4th Lord's day in May,	-	-	100
Rappahannock Bridge on the next Lord's day,	-	-	19
Morris' Bridge, June 4,	-	-	11
Nomony Ferry, 1st Lord's day in July,	-	-	27
do. 2d do. Sept.	-	-	73
do. 4th do. in May, 1808,	-	-	51
do. 3d do. July,	-	-	13
do. 3d do. Oct.	-	-	19
do. 4th do. June, 1809,	-	-	47
Stratford Mill, 4th do. Sept.	-	-	27

575

The number of members of Nomony church at our last association was 875 ; I have baptized but five since. A few are now waiting for baptism. *The Lord hath done great things for us, whereof we are glad ;* but are too ungrateful.

During the revival, in the midst of my joy, I sometimes felt my spirits sink under a belief, that however careful we might be, some would come into the church, who would presently go out. This has happened ; but perhaps not more than 30 have yet been

excommunicated. We have preachers and exhorters in the church, who can keep up meetings, and who were helpful in the course of this revival. For several important good reasons, I find it necessary to remove, and shall reside after some time in next month, in Fairfax county, still in Virginia, near Alexandria.

May the word of the Lord have free course and be glorified, to the ends of the earth !

I am, dear brother, your poor unworthy fellow-labourer in the cause of Zion,

H. TOLER.

Obituary Notices.

A BIOGRAPHICAL SKETCH OF THE LIFE AND CHARACTER OF THE REV. PETER WERDEN,

Who died at Cheshire, on Lord's day, the 21st of February, 1808. The funeral was attended the Wednesday following by a large assembly of people.—An appropriate discourse was delivered on the occasion, from Acts xiii. 36, 37, by the Rev. John Leland. At the close of which, the following lines were exhibited.

Howl, fir tree, for the cedar is fallen !

Help, Lord, for the godly man ceaseth ; for the righteous is taken away from among men.

My father, my father, the chariots of Israel and the horsemen thereof.

Let me die the death of the righteous, and let my last end be like his.

ELDER WERDEN was born June the 6th, 1728. Ordained to the work of the ministry, at Warwick, (Rhode-Island) May, 1751, in the 24th year of his age.

When he first began to preach, he was too much of a New-Light, and too strongly attached to the doctrine of *salvation by sovereign grace*, to be generally received among the old Baptist churches in Rhode-Island, which had been formed partly upon the Arminian plan, until the following event opened the door for him. A criminal by the name of Carter was executed at Tower-Hill. This occasion collected abundance of people from all parts of the state.

While the criminal stood under the gallows, young Werden felt such a concern for the soul of this unhappy criminal, that he urged his way through the crowd ; and being assisted by the Sheriff, he gained access to Carter, and addressed him as follows :—" Sir, is your soul prepared for that awful eternity, into which you will launch in a few minutes ?" The criminal replied, " I don't know that it is, but I wish you would pray for me." In this prayer, Mr. Werden was so wonderfully assisted in spreading the poor

man's case before the throne of God, that the whole assembly were awfully solemnized, and most of them wet their cheeks with their tears. This opened a great door for his ministrations, both on the Maine and on the Island.

He preached at Warwick, Coventry, and many other places, with good success, about 19 years, and then moved, in 1770, into this place, where he has lived and administered almost 38 years.

In his first religious exercises, he was led to dig deep into his own heart, where he found such opposition and rebellion, that when he obtained pardon, he attributed it to sovereign grace alone; which sentiment, so interwoven in his own soul, he ever proclaimed aloud to a dying world. Nothing appeared to be more disgusting to his mind, than to hear *works* and *grace* mixed together, as the foundation of a sinner's hope. To hold forth the Lamb of God as a piece of a Saviour; or to consider the self-exertions of a natural man, to be the *way* unto Christ, the true and *only way*, were extremely displeasing to that soul of his, which delighted so much in proclaiming eternal love, redeeming blood, and matchless grace.

Sound judgment, correct principles, humble demeanor, with solemn sociability, marked all his public improvements, and mingled with all his conversation in smaller circles, or with individuals.

In him, young preachers found a father and friend; distressed churches, a healer of breaches; and tempted souls a sympathizing guide. From his first coming into this place, until he was 70 years old, he was a father to the Baptist churches in Berkshire and its environs, and in some sense an apostle to them all.

His many painful labours for the salvation of sinners, the peace of the churches, and purity of the ministers, will never be fully appreciated, until the time when he shall stand before his Judge, and hear the words of his mouth, "well done good and faithful servant."

The character which I have drawn of the life and labours of the man, who now lies sleeping in death before our eyes, many of you know to be true. From the sternness of his eyes and blush of his face, a stranger would have been led to conclude that he was sovereign and self-willed in his natural habit of mind; but on acquaintance the physiognomist would have been agreeably disappointed. He was master of so much self-government, that he has been heard to say, that (except when he was infected with the small-pox) he never found it hard to keep from speaking at any time, if his *reason* told him it was best to forbear; and no man possessed finer feelings, or treated the characters of others with more delicacy than he did. He had an exalted idea of the inalienable rights of conscience: justly appreciated the civil rights of man, and was assiduous to keep his brethren from the chains of ecclesiastical power.

His preaching was both sentimental and devotional, and his life so far corresponded with the precepts which he taught, that none of his hearers could justly reply, "Physician, heal thyself."


A number of revivals have taken place in the town and congregation where he has resided and preached, and a number of ministers have been raised up in the church of which he was pastor.

For about 10 years his physical and mental powers have been on the decline ; and how many times have we heard him rejoice, that others increased, though he decreased : but his superannuation was not so great, as to prevent the whole of his usefulness ; and his hoary head was a crown of glory unto him.

A number of times he has been heard to pray, that he might not outlive his usefulness, which has been remarkably answered in his case, for the Sunday before he died, he preached to the people—he preached his last.

The disease which closed his mortal life, denied his friends the solemn pleasure of catching the balm of life from his lips, in his last moments. He had finished his work before, and nothing remained for him to do, but to die. Socrates, the patient philosopher, said to have never been angry in his life, when dying was vexed. The cause was this ; his pupils asked him what he would have them do with his *body* after he was dead. To whom he sternly replied, "have I been so long with you and taught you no better ? after I am dead, what you see will not be *Socrates*.—*Socrates* will then be among the Gods."—The improvement which I now make on the words of this philosopher is this ; what we see here lying before our eyes, is not *Werden*, this is but the shell : His soul is now among the angels and saints in light, before the throne of glory. I will not say that his soul is *under the altar* with others, crying, "how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," because he did not offer his life on the altar of martyrdom ; but I have an unshaken belief that his soul has left all its tribulation, being washed and made white in the blood of the Lamb, and is now basking in the sun-beams of immortal noon.

Let the inhabitants of Cheshire reflect a moment on the dealings of God towards them. Within about three years, three ministers belonging to Cheshire have departed this life. The pious Mason took the lead—the pleasing Covell followed after—and now the arduous Werden, who has been in the ministry a longer term than any Baptist preacher left behind, in New-England, has finished his course, in the 80th year of his age ; while Leland remains alone to raise this monument over their tombs.

 We have also to announce the death of Rev. Messrs. Jason Lee, of Lyme, (Con.) Benjamin Baldwin, of Sandisfield, (Mass.) Rev. Mr. Coles, of Oyster-bay, and Rev. Mr. Wales, of Smithfield, both in the State of New-York.

ANNUAL MEETING OF THE
BAPTIST MISSIONARY SOCIETY IN MASSACHUSETTS.

MAY 30, 1810, the Society held its annual Meeting at the FIRST BAPTIST MEETING HOUSE IN BOSTON, for transacting its usual business ; when the following Officers were chosen :

Rev. T. Baldwin, President.
J. Grafton, Vice-Pres.

Rev. W. Collier, Sec.
Mr. E. Lincoln, Treas.

Trustees.

Rev. Stephen Gano,
Asa Messer,
Elisha Williams,
Lucius Bolles,

Rev. William Batchelder,
John Peak,
James Read,
Dea. John Wait,

Dea. C. Ransford,
T. Kendall.
D. Goodwin.
Mr. — Moriarty.

In the evening a discourse was preached by the Rev. William Batchelder, from Prov xi. 30.

From the Report of the Trustees, it appeared that the Missionaries had often been blessed with the Divine Presence, and had frequently, with unspeakable joy, witnessed souls flocking to Christ by means of the preached gospel.

It is pleasing to notice, that the magnitude and importance of missionary institutions become more and more apparent to the christian world. Not only the heathen, who are bowing down to idols, but a number of churches destitute of stated pastors, and thousands of inhabitants scattered in the new settlements, and destitute of the means of instruction, call powerfully for the exertion of christian benevolence. And indeed those who have been made sensible of their own apostacy and ruin, and have been brought to embrace the glad tidings of pardon proclaimed in the gospel, can never cease to desire and pray to God that men may be saved. Added to these desires and prayers, we rejoice to witness the opened hand of christian charity. Numerous and liberal have been the annual contributions and donations to the Baptist Missionary Society. While many of the rich have given of their abundance, the fatherless and the widows have cheerfully tendered their mites. But, notwithstanding much has been effected, yet christian zeal should never be diminished, while any portion of the human race sit in darkness, and in the region and shadow of death. It is therefore respectfully submitted to the churches, whether much more might not be effected, if a proper system were uniformly pursued. Let each church appoint a Committee to procure subscribers to the Society, whose duty it shall be to call on them annually for their subscriptions, and forward the amount collected to the Society at their next annual meeting. Such services, flowing from love to God and benevolence to man, will meet the approbation of Him, who, though rich, for our sakes became poor, and will ensure the blessing of thousands ready to perish. As an acknowledgment to the Divine Goodness in opening the hearts of his people, a list of the donations and contributions will in future be annually publish-

ed. The following sums have been received by the Treasurers from May 30, 1810, to Sept. 1, 1810.

May 30. By cash from the Boston Female Society, pr. Miss M. Webb, - \$61,38	By cash from Church and Society, Newburyport, pr. Mr. Peak, - - - \$17
By do. from Cent Society in Boston, pr. Miss Webb, 41,36	By do. from a friend in Medford, - - - 2
By do. from Children, Miss W. - - - 10,89	By do. from United Society of young Men in Boston, for the purpose of sending Mr. Allen on a mission, 30
By do. Cent Society in Hav- erhill, - - - 54,70	By do. from a Female Socie- ty in Danville, Vt. - 8,28
By do. Baptist Church and Society, in Salem, - 136,33	By do. from Deacon S. Wadsworth, pr. Dr. Bald- win, - - - 10
do. Cent Society in Salem, 116,67	By do. John Pickins, New Bedford, pr. Dr. B. - 5
By do. 1st Baptist Church, Bos. 25	By do. Benjamin Hastings, pr. Dr B. - - - 5
do. 2d do. do. do. 72,85	By do. from Dr. Baldwin, being profits arising from the Magazine, - - 100
By do. 3d do. do. and Society in Boston, - 76,30	By do. Collection after the Miss. Sermon, Boston, 46,94
By do. J. Wilson, Esq. - 5	July 30. By do. from a Sister in Warren, R. I. 60
do. Miss Atwood, - 1	
By do. from sundry subscri- bers, - - - 17	
By do. from Lydia Sparhawk. 1	
do. from S. Cheever, - 5	
do. from 3 children of Mr. E. Clough, - - 1,56	
By do. from Henry Emerson, 1	
	\$911,46

ORDINATIONS.

At Stafford, April 26, 1810, Rev. Samuel Blois, jun. was ordained to the work of the ministry. The Rev. Zenus L. Leonard, preached on the occasion, Rev. George Atwell made the ordaining prayer, Rev. Abial Ledoyl gave the charge, Rev. James Reed gave the right hand of fellowship, and Rev. Thomas Rand made the concluding prayer.

At Belchertown, June 20th, the Rev. David Pease was ordained to the pastoral office of the Baptist church and society in that place. Sermon by the Rev. Dr. Baldwin of Boston, ordaining prayer by Rev. Elijah Montague of Leverett, the charge by Rev. George Atwell of Enfield, the right hand of fellowship was presented by the Rev. Thomas Rand of West-Springfield, and the concluding prayer by the Rev. Ebenezer Burt of Hardwick. The singing was performed with much judgment and taste. The services were attended in the Congregational meeting-house, which was kindly offered on the occasion; and the gentlemen composing the parish committee, politely waited upon the procession into the house. The assembly was numerous and respectable, and profoundly attentive during the performances.

At Medfield, on the 22d ult. the Rev. William Gammel was ordained to the pastoral care of the Baptist church and society in that place. At 11 o'clock the council moved to the Congregational meeting-house, which was kindly granted on this occasion; when the Rev. Mr. Reed introduced the service by prayer, Dr. Baldwin addressed the people in a discourse founded on Rom. i. 15. *As much as in me is, I am ready to preach the gospel to you.* The consecrating prayer was offered by the Rev. Mr. Gano; the charge by the Rev. Mr. Grafton; the right hand of fellowship by Rev. Mr. Bolles, and the concluding prayer by Rev. Mr. Pitman. The several parts were performed in an appropriate and impressive manner, in presence of a numerous and solemn assembly. The pleasures of the occasion were considerably heightened, by the judicious and correct performances of a select choir of singers.